

## THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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### LITERAL FULFILMENT OF PROPHECY.

BY ELDER CHARLES W. PENROSE.

The Apostle Paul exhorted the Saints of his day to "despise not prophesyings." That advice is profitable for the people of the present generation. Great national calamities might have been averted from the ancient kingdom of Israel, if the predictions of the Prophets had not been despised; and the people of the various kingdoms now existing might save themselves from the many disasters which will soon overwhelm them, if they truly believed in what the Prophets have declared.

It is an astonishing fact that the very people who are so earnest and energetic in sending the Bible to heathen nations are really infidel with regard to many of the prophecies contained therein. It is true that they profess to believe "all that the prophets have spoken;" but when the great events predicted concerning the present generation are read to them, it is clearly evident that they do not actually believe in their accomplishment.

Many otherwise intelligent people may be met with who will shut up the whole of the Old Testament saying, "All that is fulfilled, and we only need now to be guided by the New Testament." And nearly all religious people to whom you may quote the sayings of the Prophets concerning the last days will close your mouth by telling you that "they are all to be fulfilled spiritually."

Now, what is meant by this "spiritual fulfilment" is very difficult to discover. The people who use the term do not seem to have a very clear idea of it themselves; therefore, they cannot make its meaning plain to others; and there seems to be no rule to guide the believers of spiritual fulfilment in their renderings of prophetic statements; for different individuals, when explaining the same prophecy, come to the most opposite conclusions; and the bewildered listener to these different interpretations is puzzled to decide which he shall adopt, out of the multifarious "renderings" there are to pick and choose from.

The effect of the learned endeavours of our ingenious commentators is to lead away the mind from the dominions of fact and reality to the foggy regions of bewildering shadows, until its energies are wasted upon airy nothings, and the clouds of doubt enshroud it in gloom and unbelief. How thoroughly do they make "the word of God of none effect, through their traditions."

All the predictions of God's Prophets are real, and relate to actual facts. What they have said will certainly come to pass, for they "spoke by the Holy Ghost," and "it is impossible for God to lie." If they have declared that a certain circumstance shall transpire, and that event does

not take place as they predicted it, then the prophecy falls to the ground. "Spiritual fulfilment" would be no fulfilment at all. The accomplishment must be according to the terms of the prediction, or there is no real fulfilment. The doctrine of "spiritual fulfilment" is therefore untrue. It is an invention of the moderns—the offspring of uninspired reflections generated in the minds of mortal men left to their own vain imaginations.

It is nowhere taught in either the Old or the New Testament, and the Bible is called "the only guide" by professors of religion; and they further inform us that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed," &c. Now, as the doctrine of "spiritual fulfilment" is not read therein, and cannot be proved thereby, it is, according to their own arguments, "not to be believed."

It is evident that the primitive Christians believed, as do the Latter-day Saints, in the *literal* fulfilment of prophecy; for they often referred to circumstances which transpired as being brought about by the Lord for the purpose of fulfilling "that which was spoken of by the prophets."

The Apostle Peter also informs us that "No prophecy of the Scripture is of any private interpretation," and he prefaces this statement with the words, "Knowing this first." In reading the words of the Prophets, we have this as a first principle to guide us—namely, that their words are not to be privately construed—not to receive any secret interpretation, but to be understood as they are written.

But, in perusing the writings of the Prophets, we meet at every page with figures of speech. Are we, then, to believe that all these will receive a *literal* fulfilment? Certainly not. Yet the prediction, as a whole, in which these figurative phrases occur, will be literally fulfilled; that is to say, all the facts predicted, all the events foreshadowed, and all the circumstances described will literally come to pass, although figurative terms may be used in the prophecy.

The language of the Hebrews was eminently metaphorical, and the figures used by the Prophets were plain enough to their contemporaries; and so they would be to the people now, if the latter were con-

versant with the language and customs of the ancient Jews and the incidents that occurred while the Prophets were writing. It is ignorance of these things that, in a great degree, makes the ancient prophecies so mysterious to the generality of those who read them. But if they were to throw away the mystical doctrine of "spiritual fulfilment," and read the sacred writings, believing in the actual accomplishment of everything predicted therein, a vast amount of fancied mystery would disappear; they would obtain a clearer insight into the purposes of God, and the Bible would then be an unsealed book.

It must be borne in mind that there is a wide difference between figurative language and words containing a hidden spiritual signification. Ideas of both are often confounded, and they are taken for the same thing; but there is no absolute connection between the two. In common conversation we use figurative expressions as being often the most forcible manner of conveying our meaning, without the least intention of conveying any "spiritual" ideas (the word "spiritual" being used here in the sense in which the religious world use it).

So with the Prophets. Writing in a language abounding in metaphor, and to a people who were extremely fond of allegory, they predicted actual events which were literally to come to pass, in terms best calculated to strike forcibly the minds of those people.

If we examine those prophecies which have beyond dispute received their accomplishment, we shall find that every circumstance connected with them has been literally fulfilled. Is it not reasonable, then, to conclude that what remains to be fulfilled will come to pass in the same way?

If the prophecies concerning the last days could be fulfilled "spiritually," who would know of their accomplishment? No one! There would be no certainty about it. If we read the works of those who strive to show the spiritual fulfilment of certain predictions, we only get bewildered, and are at a loss to know which writer to believe; for what one will assert to be a fulfilment, another will declare to be no fulfilment at all, but that the prophecy has come to pass in a totally different manner. But by receiving a literal fulfilment, all persons who watch the progress of events

and believe in the prophecies can plainly perceive their accomplishment, and thereby be led to glorify God, who is thus true to his word.

To understand the Scripture prophecies, it is necessary to observe that events are often spoken of in the same chapter, the fulfilment of which will be separated by a long lapse of time,—some portions of them having been accomplished by the first coming of Christ, and other portions having reference to the last days.

The Prophets wrote under the influence of an infinite Spirit, which is not bound by the narrow limits of earthly time. "One day with the Lord is as a thousand years, and a thousand years as one day." Hence the necessity of being ourselves guided by the Spirit of the Lord, that by its aid we may be able to step over the barriers of time, and, scanning the future and the past, comprehend the designs of God concerning all generations and ages.

"The Spirit searcheth all things, yea, the deep things of God;" and all who will humble themselves before God will receive that precious gift, by obeying the Gospel which he has revealed from heaven through the Prophet Joseph Smith. The teach-

ings of that illustrious Prophet have shed glowing beams of light upon the writings of the ancients. His words are as keys to unlock the long-closed doors of foreknowledge; and in the work which he has commenced we may behold the literal fulfilment of numerous scriptural predictions.

Whether we refer to the present or the past, history will bear abundant testimony to the literal fulfilment of prophecy; but when we call for a witness to the truth of the doctrine of "spiritual fulfilment," nothing comes forth but shadows, and naught is heard but echo, save the whimsical vagaries of disputing theorists.

Think on the departed glory of ancient Babylon, the ruined palaces of mighty Nineveh, the desolation of wealthy Tyre—that "city of merchants," the sombre gloom of learned Egypt, and the crumbling fragments of iron Rome; gaze on the dispersed sons of Judah, and the God-forsaken land of their forefathers; look at the gathering of the people of the Saints from the kingdoms of men, to build up the kingdom of God, and prepare the way for the coming of the Redeemer; and then, reader, if you can, disbelieve in the literal fulfilment of prophecy!

## "FROM OUR IMMIGRATION."

*From the "Deseret News."*

G. S. L. City, September 12, 1859.

To the Editor of the *Deseret News*.

Dear Sir,—According to the request of President Young, we left this city on Saturday, August 27, to meet the immigration, find out their position, and give them such counsel and aid as their circumstances might require.

On the morning of the 28th, as we were about starting from Lewis station, Captain Brown's company rolled up, consisting of 66 waggons and 387 persons. All the camp were in good health and spirits, with the exception of three or four, who were slightly afflicted with eating fruit, which is in great abundance on the road. Having administered to them, as they needed no other assistance, we pursued our route.

We met the Church train, under the direction of Captain H. D. Haight and Bishop Kesler, at Hennefer's Station on the Weber. As they had already been supplied, and were met with teams at that point, we bade them God speed.

On the evening of the 30th, we camped with the handcart company, under the direction of Captain Rowley, at Yellow Creek, consisting of 57 handcarts, numbering 235 souls.

The company were generally healthy, and some of the young people were very joyous and jubilant. There were among them many beautiful singers, who entertained us in the evening, around their camp-fires, with some of the late popular airs, and among the rest several amusing handcart songs, the chorus of which was—

"Some must push, and some must pull,  
As we go rolling up the hill;  
Then merrily on the way we go,  
Until we reach the Valley, O!"

And as they started next morning, they, in their prompt energetic action and uniform movements manifested a vivacity and life which comported very much with the spirit of their song. We had a very pleasant meeting with them, and gave them such counsel as their circumstances seemed to require. They had been met by five four-mule teams and with provisions on Ham's Fork. With the aid of the mule teams and a horse team that went with us, and two yoke of cattle which we furnished, they were enabled to carry the aged and weary, and placed comfortably. A brother Shaska, from Liverpool, who was very sick at our arrival, died next morning, and was buried at Yellow Creek.

Captain Rowley informed us that he had had considerable trouble in consequence of persons straying off from the camp during their travel, and whom he had frequently had to send after; and that one aged lady, after diligent search having been made for her, near Green River, he had been unable to find.

Here we met Peter Jensen and another brother who had been sent out to meet Stevenson's company, who, after going as far east as Green River, returned, in consequence of one of their horses failing. They reported that they had obtained information from the mail that Stevenson's company were living on half rations and were scarcely able to move for want of cattle. We took Peter Jensen back with us.

On the morning of the 2nd September we met six waggons belonging to the handcart company that had been left behind at the Devil's Gate to recruit. These ox-teams were not able to keep up with the handcarts.

We met Captain R. F. Nealen's company at their first encampment on Black's Fork, 15 miles west of Green River, Saturday evening, the 3rd September. Next morning, as the rear of Captain Nealen's company were rolling out, the forefront of Captain Edward Stevenson's company came in view. We found the statement in relation to their lack of provisions and being crippled in regard to cattle to be false. The captains of these trains informed us that their camps had been well supplied with provisions until

that time, and that, although they had lost a number of cattle, their losses were not so severe as most other trains, and that they were making very good time. We found the companies in good health and spirits, and their oxen in tolerable condition.

Our supply train, now consisting of 26 yoke of cattle and four waggons, under the direction of Captain George V. Thompson, of Cottonwood, in this county, was camped about two miles west of Ham's Fork. We returned with the companies to that place, divided the cattle between them, and let them have 14 cwt. of flour, which the captains assured us was all they required to bring them comfortably to the Valley. These companies, consisting of over one hundred waggons, were about equally divided. We partook of their hospitalities; held meetings with both companies. After camping on Monday night with Captain Neslen's company, about 18 miles east of Bridger, we left the camps on Tuesday morning in good condition, to return to the city.

In passing Fort Bridger, we observed that a great many improvements had been made, and it presented a neat, orderly aspect. We were also informed that the rule prohibiting the sale and use of spirituous liquors is being enforced, which will no doubt tend to preserve a better understanding between the military and civilians,—an object which all good men should strive to promote.

On our journey out, we met a Lieutenant with a small detachment from Bridger, on a return from the neighbourhood of Green River, where he informed us he had been sent in pursuit of deserters, and that on his return he found the dead bodies of two young women who had been left behind by the handcart company and had been partly eaten by wolves, and buried their remains; and he also informed us that they had left people at random to perish on the road. This horrible statement led us to inquire of all parties that had passed Green River, to ferret out, if possible, the truth or falsehood of this allegation. We obtained about the following from Captains Stevenson and Nealen and their companies and others:—

There were the remains of two persons; one an aged woman, the other a young person, which some stated was a woman—others, a man. Since the Lieutenant had buried them, they had been dug up by



wolves, and Captain Stevenson had deposited four men to again bury them deeply in the ground, so that they could not be reached. One of the party brought a piece of the old lady's hair, which was grey; that and fragments of the attire showed it to be the old lady's that Captain Rowley stated he was unable to find, and who had met this horrible fate. Who the young lady or gentleman was, we could not learn satisfactorily.

That two persons have perished is evident from the concurrence of all the reports. The Lieutenant stated that they were two young women. This could not be, for the colour of the hair showed one of them to be aged; and this is unquestionably the old lady to whom Captain Rowley refers. Another rumour stated that a young woman was dissatisfied and started back to Green River, because they had not provisions, and perished on the way back. This is, to say the least, improbable; for we think there is scarcely a wretch to be found who is so lost to the common feelings of humanity, as, on learning that a fellow being was suffering, would not help them; and if she died without giving this information, who

could tell it afterwards? Captain Rowley must know who left his company; and it is due to the public and to the friends of those who came with the handcart, that it be made known.

A young sister met an old sweetheart at Devil's Gate and married him. Two families, we are informed, stayed behind at Green River to work, and calculate to come on in about a month. Further than this we can learn nothing. In relation to the statement that they suffered for lack of provisions, this could not be true, for they had flour at Green River, at which place they killed a beef; and fifteen or twenty miles from there they met mule trains with supplies.

Captain Nealen and Stevenson's companies expect to arrive here on Wednesday or Thursday next.

We met, among the companies, persons from different parts of the United States, England, Ireland, Scotland, Wales, France, Germany, Switzerland, Norway, Sweden, Denmark, Greenland, Iceland, and Africa.

Respectfully, &c.,

JOHN TAYLOR,

F. D. RICHARDS.

## HISTORY OF JOSEPH SMITH.

(Continued from page 716.)

[July, 1843.]

"Verily, verily, I say unto you, If a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

"The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my

glory, but shall be damned, saith the Lord.

"I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

"Abraham received promises concerning his seed, and of the fruit of his loins, (from whose loins ye are—viz., my servant Joseph,) which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue: both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuations of the works of my

Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham therefore under condemnation? Verily, I say unto you, Nay; for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

"Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

"David also received many wives and concubines, and also Solomon, and Moses my servant, and also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

"David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

"I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you, according to my word. And as ye have asked concerning adultery, verily, verily, I say unto you, If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath

broken his vow and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

"And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, Whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

"And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee, even unto the end of the world and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices, in obedience to that which I have told you. Go, therefore; and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

"Verily, I say unto you, A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice: and I give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over

a few things; and from henceforth I will strengthen him.

"And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law: but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred-fold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, Let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I the Lord thy God will bless her, and multiply, and make her heart to rejoice.

"And again, I say, Let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

"Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of Him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

"And again, as pertaining to the law of the Priesthood, If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him: therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the pro-

mise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

"And again, verily, verily I say unto you, If any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen."

Hyrum took the revelation and read it to Emma.

I directed Clayton to make out deeds of certain lots of land to Emma and the children.

I extract from the *Neighbour*:—

"Joseph Smith is at Nauvoo in peace, quietly pursuing his own business; where we hope he will long remain free from the power of his inhuman persecutors.

"The testimony already given needs no comment. It shows but too plainly the inhumanity, recklessness, barbarism, and lawlessness of the State of Missouri; and we could wish, for the sake of humanity, for the sake of suffering innocence, and for the sake of our honoured institutions, that our nation's escutcheon had never been stained by the inhuman acts and bloody deeds of Missouri, and that the non-efficiency of the nation to execute law had not been so fully developed. But it is too true, we have witnessed most of the things mentioned by Mr. Smith, and we have also witnessed the carelessness and apathy of Congress on this subject, or their inefficiency to remedy the evil; the which, had it been fully investigated, and the perpetrators of those damning crimes brought to condign punishment, it would have exposed a blacker history than ever was written of any pagan, not to say Christian nation, and would have exposed half of that State to the charge of

treason, murder, robbery, arson, burglary, and extermination.

"As it is, the blood of the innocent yet cries for vengeance; and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity, that unborn generations may execrate these anti-republican cannibals, and tell that in the State of Missouri lived a horde of savages, protected and shielded by American republican legislative authority, who, in the face of open day, dragged the innocent to prison, because of their religion,—who murdered the oppressed that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenceless innocence, and violated female chastity in a manner too horrid to

relate; that in their mock tribunals they refused all testimony in favour of the accused, and thrust their witnesses into prison; that, after robbing them of their property, they drove 15,000 persons from the State; that they cried to the authorities of that State for redress, and from them to Congress; but the echo from both was—'We can render you no assistance.'"

Elders Young, Woodruff, and Smith arrived in Louisville, and visited Mr. Porter, the Kentucky baby, 7 feet 7 inches high, and weighing 250 lbs.

Sheriff Reynolds, having published a garbled statement of my arrest in "*The Old School Democrat*," was replied to by Esq. Southwick in the same paper.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 12, 1859.

OUR EMIGRATION. — We have the pleasure of presenting our readers, in this Number, with a very interesting letter from Elders John Taylor and F. D. Richards to the *Deseret News* on their return from visiting the several camps of the Saints.

We are much rejoiced at the prosperity which has attended the emigration this year and good time of the year in which they have reached the Valley. The Saints in these lands will be pleased to learn that they have arrived in good health and spirits, and in advance of the cold weather. They have been exceedingly blessed and prospered through their long and wearisome journey. The few accidents that have occurred have been mostly the result of a disregard of counsel. It is a universally admitted fact that a disregard of the counsels of the Priesthood brings its punishment. This fact is attested by the experience of the Saints universally. Sooner or later do they reap the reward of disobedience. The Priesthood is given for the instruction, direction, and guidance of the children of men, and particularly of the Saints of the Most High. The Bible and Book of Mormon both abound in instances where the penalty has been inflicted upon men, individually and collectively, for disobedience to the counsels of the Priesthood; and particularly have the judgments of heaven been visited upon those who believe or profess to believe in the divine authority of that Priesthood, and yet disregard those counsels: but, perhaps, in this age, at no time and in no place are the results of such disobedience or disregard of counsel more disastrous in their consequences, or more speedily realized, than on the long and wearisome journey to the mountains of Ephraim. The Saints are surrounded with dangers and perils on every hand for thousands of miles, with which they are unacquainted, and which, in their ignorance and inexperience are unperceived by them, and indeed almost altogether disbelieved in and totally disregarded, but which require the most constant and vigilant watchfulness on the part of the Elders who lead them to guard against and ward off. How little do they imagine the responsibility there is resting upon the Elders who are charged with the duty of conducting them across the treacherous deep and desert Plains, or how much toil of body and mind, how much care they are called upon to



endure above the ordinary fatigues of the journey, or how a disregard of counsel adds to their already heavy burdens; or, on the other hand, how a strict and faithful adherence to counsel would lighten the burden and cheer the heart of their faithful leaders. We are sorry to learn, by the letter above referred to, that some of the Elders who have conducted the Saints across the Plains this season have experienced considerable trouble from that cause, and that some of the Saints have paid the penalty of their disobedience with their lives. Nor is this the only instance of the kind which has occurred on the Plains. In years past there have been several instances where individuals, in spite of counsel and entreaty, have stubbornly persisted in wandering from the camp, and, although they have been diligently sought for, have never been heard of after. They have perished miserably of starvation, or been torn to pieces and devoured by wolves, or murdered by the Indians.

When will the Saints learn wisdom? When will they learn that safety consists not in a disregard to the counsels of the holy Priesthood, either while travelling across the Plains, or while pursuing the ordinary duties of a quiet life at home, or under any other circumstances? The Priesthood is given to instruct and direct the Saints, and it is dishonouring to that Priesthood to disregard and turn a deaf ear to the counsels and instructions given through it. We hope the Saints will reflect seriously on these things, and make it a part of their every-day religion to give diligent heed to the counsels of the Priesthood whom the Lord has placed to guide them. Our anxiety for the welfare of the Saints, both temporal and spiritual, has drawn these remarks from us. The time for the emigration of 1860 is just at hand, and we expect that hundreds—aye, thousands of the good Saints will wend their way to Zion this season, and are anxious that they should learn wisdom from the past, and profit by the experience of others.

**DESERT AGRICULTURAL AND MANUFACTURING SOCIETY.**—We insert in this Number an "Address to the Citizens of Utah" "in behalf of the Board of Directors" of the "Deseret Agricultural and Manufacturing Society." Not only does the subject of the address concern the Saints at "home," but it also concerns all Saints who ever intend to go "home." We, therefore, have no doubt that it will be read with much interest. The address will also show that, though distant from "home," the Spirit working in the minds of those who most care for Zion's interest has also worked with us. This is gratifying, and should be another sign that the same Lord and the same Spirit are with the Saints in every land. Doubtless, the efforts which the faithful in this Mission have just made to clear off the debt due to the Church, thereby enabling the President to command the Church means for the growth and self-dependence of Zion, will afford them much present and future satisfaction. Will it not be ever gratifying to the faithful, if they have contributed to the growth and self-dependence of Zion? We are certain that it will; and that in the late movement the Saints in this Mission have been labouring, as it were, hand-in-hand with their brethren and sisters at "home," is a consideration to encourage us all. We have felt strongly the importance of Zion's self-dependence; and those who have attentively read the series of eight "Visitors," written expressly upon the subject, will see how nearly they accord with the views and spirit of the following Editorial remarks from the *Deseret News*, as well as with the "Address :"—

"**THE FOURTH ANNUAL EXHIBITION.**—We would respectfully call the attention of our readers to the address of the D. A. and M. Society, by C. H. Oliphant, in behalf of the Board of Directors, published in another column. The exhibition will be held on the 3rd and 4th of October. For list of premiums see No. 52, Vol. VIII, and No. 4 of the current Volume. We trust that the next exhibition will eclipse the preceding ones, though they

have all been creditable to the Board and to the people generally who contributed largely to make them interesting and beneficial to the agricultural, mechanical, and manufacturing interests of Utah.

The development of the resources of this mountainous country is of more importance, by far, to the people, than the introduction of foreign manufactures, especially beyond the actual want and necessity of the people, till they can produce for themselves; and it is expected that every friend to the cause will lend a helping hand to make the coming exhibition what it should be; and we trust that each prize will be closely contested."

**NOTICE TO BOOK AGENTS.**—We beg to call the attention of our Book Agents to the fact that the present Volumes of the *Star* and *Journal* are nearly completed. It is therefore very desirable that this Office should receive, as soon as possible, the intended orders from our Agents for the *Star* and *Journal* for the coming year; and we hope that in this matter Pastors, Presidents of Conferences, Book Agents, and Saints generally will take a prompt and lively interest. We also beg to say to the readers of the *Journal* that we shall probably be able to supply some newly-delivered discourses for the next Volume, inasmuch as we have again commenced receiving them from Great Salt Lake City; and we anticipate for them a rich and continued treat.

### COMING EVENTS FORESHADOWED.

Many of the capital events connected with this age have been clearly marked by the prophetic finger of Joseph, the founder of this Church. In his revelations and prophecies there will be found embodied much of the world's future history and strongly-marked indications of coming events concerning the nations generally, but especially of the United States. Our readers—at least, those of the Saints—are doubtless familiar with the "Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith," given December 25th, 1832, to be found in the "Pearl of Great Price," page 35. Short as that "revelation and prophecy" is, there is much in it concerning what was then the future of all nations, especially meaning and naming the United States. Indeed, for so short a prophetic fragment, it is remarkable how much it contains. The division of the Southern States against the Northern States, and the wars which would spread over the whole earth, and the judgments to be poured out upon all nations, with other items, are clearly foretold and indicated. Much of that revelation has since come to pass; and what, twenty-seven years ago, would to the unbeliever have seemed at best the dreams of a madman, have since become facts of history. Thus it has been, and thus it will be, until all is fulfilled.

It is not the design of the present to notice the many important items contained in this revelation in question; but a recent occurrence seems naturally to call forth a notice of one passage. Speaking, it would seem, of the period immediately connected with the division and civil war of the Southern and Northern States, the Prophet Joseph says—

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war."

Let our readers consider this passage of the revelation side by side with the following American news, dated New York, October 17th:—

"A fearful insurrection broke out to-day at Harper's Ferry. The negroes seized the United States Arsenal, and were sending cartloads of muskets into Maryland and elsewhere. An express train was stopped last night, one employer shot dead, and the conductor threatened and forced to hold back until to-day. The Utah troops at Virginia were ordered out; also the Government troops from several points. The object of the authorities is unknown. The details are very meagre. All the telegraphic wires leading from Harper's Ferry are cut. Later despatches state that all the railway trains are stopped. The insurrectionists number from 500 to 700. Great excitement prevailed at Washington. Several companies of marines leave there this morning for the seat of conflict."

In this negro insurrection can be seen an evident sign of the times and the travelling of events towards the fulfilment of prophecy. Of course, no person of common sense would for a moment have anticipated a successful issue for the insurgents. Indeed, we do not anticipate the probability—scarcely the possibility of negro insurgents contending successfully with American troops or the American people. Nor, in fact, do we imagine that the negro race can at all cope with the irresistible force of character belonging to the Anglo-Saxon race. Still we can readily understand the rising of the “slaves” “against their masters,” should a day of trouble and adversity overtake those “masters,” and the South become divided against the North; and when the hand of brother and countryman is being bathed in the blood of brother and countryman, what could be expected but a massacre of those “masters” and their families, and a day of horrors in the slave States?

Now, we do not for one moment imagine that this negro insurrection or any past negro insurrection is that rising of slaves against their masters “which shall come to pass after many days,” as foretold in this revelation given through Joseph in 1832. We do, however, take it as a strong sign of the times, and one which foreshadows the near approach of this fearful event with those other even more fearful events with which it will be connected. “Coming events cast their shadows before,” and most great, terrible, or remarkable things or occurrences have their types. Surely such is the case in the present instance. We look upon this negro insurrection as a type and foreshadowing of something to come; and in the meantime it may be considered as more than probable that this insurrection will greatly aggravate the cankering difficulties between the Northern and Southern States of the Union.

## NEWS FROM UTAH.

### ADDRESS TO THE CITIZENS OF UTAH.

(From the “Deseret News.”)

FELLOW CITIZENS,—It is with pleasure and satisfaction that we address to you this our Fourth Annual Appeal in behalf of the Society we have the honour to represent.

Perhaps no other similar institution ever passed through the variety of trying events and vicissitudes that have fallen to our lot since our creation by legislative enactment; but, through all, the society has steadily advanced in influence and usefulness.

We are now on the eve of our fourth annual festival or fair. As we take a retrospect, our hearts swell with gratitude to Him who doeth all things well for the peaceful and smiling prospect before us. In our view of the past, our first attempt presents itself. Did we succeed? Yes, most nobly! and our first fair was a triumph. The angel of peace overshadowed us, and all that participated were benefited. Our second exhibition now comes up before us; but how unlike the first! The circumstances that now surround us, how changed! The angel of peace no longer broods over us. Dark clouds are seen gathering in the east; still we persevere, and success crowns our effort—the people are benefited, and our object is gained. As another year is ushered in from the exhaustless storehouse of the

future, the gloom first seen in the east thickens; strange and dark things are whispered; armed legions are seen looming up in the distance; they threaten to drive the angel of peace from the mountains; a vast host are seen wending their way southward; tens of thousands of men, women, and children are fleeing for safety: but hark!—the voices of messengers are heard! Mercy is proffered, forgiveness is granted for crimes never committed, and the people turn their faces towards their deserted homes. Peace smiles once more, and again the din of industry resounds throughout our peaceful vales, and the merry whistle of the plough-boy and lowing of the peaceful herd is fitting melody for the occasion.

Our third annual fair takes place, and stranger and citizen unite in pronouncing it worthy of a free and enlightened people.

We are happy to be able to say that we fondly anticipate the coming exhibition will be an event of greater interest than ever before witnessed by the inhabitants of these mountains; and we call upon every citizen to aid us in our endeavours to promote the arts of peace and to secure to ourselves the blessings of prosperity and commercial independence.

There is no other portion of the Republic that pays the tax imposed upon this people, or even a tithe of it. Goods are brought a great distance at vast expense; the speculative merchant, not content with a reasonable profit, must needs make a princely fortune in a year or two. Who is benefited? Perhaps half-a-dozen persons, and a community impoverished to do it. Is the traffic carried on upon terms of equity? We say, it is not. For, whether it is an individual, state, or nation that follows the practice of paying without receiving in return a fair equivalent, it will most certainly bring them to poverty and want.

Then let us, as a people, reduce our desires to our actual necessities, promote manufacturing interests, encourage the skilful artisan, spread intelligence among the husbandmen and the tillers of the soil of every grade. The above are some of the objects of the society. Very many are becoming careless and indifferent in respect to home manufactures. This is a palpable

error, and one into which many have fallen. But be not deceived—goods are now plentiful; but that they will always be so is quite uncertain. Let your sheep be better cared for than ever; take pains with everything intrusted to you, that it may not diminish, but rather that increase and progression accompany all that you do.

The fair will be held in this city on the third and fourth of October next; and we fondly anticipate that every citizen who has our young Territory at heart will aid us in rendering the coming fair one of unusual interest. The terms of the society are liberal—\$2 only for initiation, which pays for the first year; and \$1 yearly afterwards, which entitles the members to all of the privileges of the society, and is used in promoting the objects for which the society was created.

Think well, act well, and all will be well.

CHARLES H. OLIPHANT,

In behalf of the Board of Directors.

## CORRESPONDENCE.

### WALES.

Udgorn Seion Office,  
Swansea, October 29, 1859.

President Calkin.

Dear Brother,—The time has again arrived for me to furnish you with another report of the condition of affairs in this Mission,—a task which I take great pleasure in performing at this time.

Since I sent you my last, we have, through the faithful exertions of the Saints and the blessing of God thereupon, been enabled to rid this Mission of a very heavy and grievous burthen, which has weighed it down for years; and I can assure you that we are not a little glad of it. Many had supposed that this great burthen, which was the debt we owed to the Liverpool Office, was too great to be ever thrown off by us without the assistance of others, and that it had become like the "National Debt" of England—too much of a sum to be ever paid. But such a supposition has proved erroneous; or, however, if it has not proved so as yet, I am determined that it shall prove so before 1859 be reckoned among the years of the past.

That debt at the commencement of the

past quarter amounted to £396 18s. 2d., and there is only 18s. 3d. of it remaining now; and had we in this Office known the exact value of goods sent to those Conferences that are still in debt during the said quarter, we would have sent that 18s. 3d. beyond the veil also. Some of those Conferences received some extra books, which we were not aware of, and which was the cause of the blunder. I am fully determined to have their names off the "black book" before the end of the present quarter. It may be well for me to state that those Conferences that are still in debt contributed equally as liberal as the rest, for each of them assisted the others in paying their debt.

I have, during the last three months, visited the following Conferences—Llanelli, Pembrokeshire, Western Glamorgan, Cardiff, Monmouthshire, and Eastern Glamorgan, and almost every Branch within them. The feelings of the Saints in all those are generally good, and they are labouring with quiet diligence to up-build this kingdom and accomplish the purposes of Jehovah.

A good deal has been done in the way of preaching the first principles, and we are listened to with very good attention.



by strangers, who seem to feel anxious to learn the principles of life and salvation. We are baptizing continually in one part or another, and the prospects are still good for additional increase.

I feel well, and am determined to give an attentive ear to every call that may be made by you; and the brethren that are in connection with me feel the same.

My constant prayer is that God may

bless you and your Counsellors with wisdom, knowledge, and power from on high, so that you may be able to fill your responsible positions honourably and impart the principles of salvation unto all of us that are under your watchcare.

I am, as ever,

Your humble brother in Christ,

BENJAMIN EVANS.

## AMERICAN ANTIQUITIES,

### CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 706.)

When the mud, which covered the bottom to a depth of several feet, was cleared away, the upper basin was found to contain upwards of 40 wells, differing in character and construction, and from 20 to 25 feet in depth. These ingenious contrivances of the aborigines to supply the natural deficiencies of the land have proved an immense boon to their degenerate descendants and their Spanish masters; for in a country almost destitute of water-courses, as Yucatan, these aguadas were of very great importance, even while their precise character was still unknown. Besides these artificial reservoirs, which, as has been said, are scattered all over the face of the country, there are in Yucatan other wells of a most extraordinary character, of which the present inhabitants avail themselves; and which, from various indications, it is evident have also been known and resorted to by the ancient populations. One of these, in the neighbourhood of the village of Bolanchen, is most remarkable, and at the same time comprises the leading features of all. The descent to this well, or these wells—for there are seven distinct basins containing water—is through the mouth of a rocky cavern, and continues through the bowels of the earth down to a perpendicular depth of 450 feet, but by a pathway in the rock 1,400 feet in length, and at times so precipitous as to necessitate the use of ladders varying from 20 to 80 feet in length. Of these ladders, which are of a most primitive description, being made of rough rounds of wood bound together with osiers, there are no less than seven to be descended and ascended by the Indians, who from these mysterious sources carry up on their backs during four months of each year the full supply of water necessary for the consumption of the population of the village,

amounting to 7,000 souls. In other parts of the country, the Indians, in their descent and ascent from wells of a similar nature, have to pass through passages in the rock so low as to oblige them to crawl on hands and feet; on which occasion the bands passed round their foreheads, and to which the gourds containing the water are attached, are lengthened so as to allow the latter to hang below their hips, in order that they may not protrude beyond the height of the body in this crouching attitude. The unmurmuring cheerfulness with which this patient race pursue their daily task, apparently as unconscious of its laboriousness as of its dangers, affords a little insight into the qualities which render possible the construction of such works of labour as those with which the country is covered; and it further leads to the conclusion—which indeed the history of Mexico corroborates—that the monuments of the ancient civilization of America, like those of the Old World, have been the work of slaves, toiling like machines, under the direction of masters who allowed them no share in the intellectual light which gave to themselves the power and taught them the means of executing such stupendous undertakings. In addition to the ingenious cisterns above described, there are among the ruins but one kind of structures which may be supposed to have served for useful purposes. There are subterranean chambers scattered over the whole area enclosed within the walls of the cities, and about five yards or a little more in diameter, with dome-like ceilings, and lined throughout with cement. Access to them is gained by circular holes in the ground, so small, that a man can with difficulty introduce his body. As many as have been explored have been found quite empty, with the exception of

one, in which was found a small earthenware vessel. At first it was suggested that these chambers might have been water-cisterns; but nearer examination proved them not to be fit for that purpose; and subsequently a more probable opinion has been adopted—namely, that they have served as depositories for the maize, or Indian corn, which was in universal use among the natives of both the American continents at the period of their discovery by the Europeans. Beyond these, the ruins afford no traces of the life and habits of their former occupants. There is, however, one mysterious feature connected with these buildings, and observed even in those most distant from each other, which is of the utmost importance, not only as further proving the similarity of thought and feeling, because of sign and symbol existing between their respective populations, but still more as affording a connecting link between these populations and some of the tribes which to this day inhabit the North American continent. We allude to the print of a red hand, which has been found on the walls of the edifices in almost all the cities explored. The sign of the hand, we are told, is not painted, but seems literally printed upon the stones by the pressure of the living hand while moist with the paint, as every minute line and seam of the palm is visible. It is a remarkable fact that this same sign constantly recurs on the skins of animals purchased from the Indian hunters on the Rocky Mountains; and it is, indeed, said to be in common use among the tribes in the north. According to Mr. Schoolcraft, a gentleman who has devoted much attention to the habits and customs of the Indians,

and quoted by Mr. Stephens, the figure of the human hand is used by the North American Indians to denote supplication to the Great Spirit; and it stands in their system of picture-writing as the symbol of strength, power, or mastery thus derived. By analogies such as the above must the history of the deserted cities and their inhabitants be traced, for their walls and sculptures are the only records of them extant. Among those that we have mentioned, the name of Copan indeed holds a place in the history of the Spanish conquest, a city of this name being mentioned as having revolted against the Spaniards in 1530, and as having bravely resisted the attacks of the Spanish soldiers sent to bring it back to subjection. But the general belief is that these ruins are of a date much anterior to this period; and there are points in the Spanish narrative of the reduction of Copan which could not be applied to a city surrounded by such strong walls as the one whose ruins we have surveyed. Of the ruins now designated by the appellation of Palenque, not even the name is known, as has been seen, and no tradition hovers round the spot to tell of its past glory: the tale is left to its sculptured walls, and even these will not long survive to tell it. Of Uxmal the same may be said. The name of these ruins is derived from that of the estate on which they stand. In the oldest deed belonging to the family who owns this property, and which goes back 140 years, they are referred to as *Las Casas di Piedras*, the common appellation for the ruined structures throughout the country. Of the past existence of Kabah not a record or a tradition is extant.

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—According to advices received from Sicily, the insurrection had not ceased; the brothers Mantrichi are at the head of the movement: reinforcements of troops are being despatched by the Neapolitan Government to quell the insurrection: numerous arrests have taken place at Palermo, Cattano, and Messina. The *Independance* of Turin says that 405,000 inhabitants of the Venetian territory have emigrated since January last. Spanish troops are on their way from Madrid to Morocco; and England is now preparing for an expedition to China. The coolie ship *Shah Jehan*, on the 27th June, while on a voyage from India to the Mauritius, caught fire, and on the 30th was entirely destroyed: 365 lives were lost.

**AMERICAN.**—On the 17th ult., an insurrection broke out at Harper's Ferry: a number of negroes and whites took possession of the arms and ammunition of the Federal Armoury or Arsenal, stopped the railway trains, cut the telegraphic wires, shot one master, menaced a conductor, captured and held certain citizens as hostages, and sent loads of arms into Maryland and other places for the purpose, it is said, of rousing to action the negroes there and in Virginia and Delaware, and thus initiate a servile war. The authorities, however, sent an ample supply of troops and shut up the insurgents in a fortified post: the Armoury was recaptured by the U. S. marines, and the town by the Militia forces. A few lives were lost on both sides.

## MEMORABILIA.

**OLDEST CHURCH IN ENGLAND.**—The oldest church in England is that of St. Martin's, at Canterbury.

**THE "CITY IN THE SEA."**—Venice, the celebrated "city in the sea," is built on 72 islands in the middle of a salt lagoon, near the head of the Adriatic Sea, or Gulf of Venice.

**MONSOONS.**—Monsoons are periodical winds which blow half the year from one quarter, and the other half in an opposite direction. When they shift, variable winds and violent storms prevail for a time, which are dangerous to mariners.

**HIGHEST VOLCANO.**—The highest volcano in the world is Cotopaxi, situated in the Andes, being upwards of 19,000 feet high. Its flames rise 30,000 feet above the brink of the crater, and its bellowsings are heard at the distance of several hundred miles.

**ROMAN TRIBUNES.**—The Tribunes of the people, which were elected at Rome, were at first two in number; afterwards, five; at last, ten. Their persons were held sacred, and their veto could suspend or annul the decrees of the Senate. Their authority was confined to the limits of a mile from the city of Rome.

**THE SAHARA.**—The Sahara, or Great Desert, is a vast sandy plain in the central part of northern Africa, and extends from east to west nearly 3,000 miles, and from north to south upwards of 1,000 miles. The surface, which for hundreds of miles consists of hard flat sandstone, is covered with moving sand and gravel, interspersed with a number of sand-hills and here and there a verdant spot called an "oasis."

**NIAGARA FALLS.**—The river Niagara, in Upper Canada, connecting Lake Erie with Lake Ontario, is nearly 40 miles in length, and about 1,650 feet in width, precipitating itself in its course over a semicircular rocky precipice 160 feet in perpendicular height. At the Grand Falls the river is three-quarters of a mile broad. An island, called Goat Island, divides the cataract into two principal portions—namely, the American Fall on the east, and the Horse-shoe Fall on the west or Canada side. The latter is 14 feet less in height than the former, but surpasses it in grandeur.

## VARIETIES.

**A PARSON'S DREAD.**—In a storm at sea, the chaplain asked one of the crew if he thought there was any danger. "Yes," replied the sailor: "if it blows as hard as it does now, we shall all be in heaven before twelve o'clock to-night." The chaplain, terrified at the expression, cried out, "*The Lord forbid!*"

**GARDENING MEMORANDA.**—Gooseberry and currant slips will strike readily in November: choose the strongest, straightest, and best ripened ones, and reduce them to about a foot in length, removing a portion of their unripened points and picking out all the eyes, except three or four terminal ones, which will prevent the young bushes from throwing up suckers. Neither pruning nor planting should be done in frosty weather: dull, mild weather is best. In pruning apple trees, &c., prune where boughs grow across or bear down on each other, and keep the centre open: use a sharp saw, and pare round with a keen pruning-knife, afterwards applying a little tar or other mixture to the wounded parts of the tree. In gathering the fruit, great care is requisite, for the sake of the succeeding crop, as the new bearing-spurs of the tree are very tender and are liable to be knocked off, in which case it will take two years to repair the damage and loss. To prevent pear blossoms from falling off without producing fruit, thin the clusters to five or six flowers each, with a pair of long-pointed scissors, such as are used in thinning grapes, giving the preference to those which have the stoutest stalks. Pear trees, to be fruitful, must not be severely pruned: they should, therefore, merely have their young branches thinned out in July. Spur-pruning is best for out-door grapes,—that is, leaving only one or two eyes of the last year's wood on the main branches, and a few short rods, four or five eyes each, in places where it may be expedient to replace an old shoot, or to cut one down at some future time, so that the vine may be kept furnished with young, healthy, fruit-bearing branches: the young wood at the end of the main stems should not be left too long, or the lower part of the vine will become weakened, the regularity being destroyed by the upper eyes breaking strongly, and the lower ones feebly: it is best to have a regular distribution of young wood throughout the whole tree, without crowding; and the best plan for training it is to carry the main stem horizontally near the ground, into which it may be allowed to dip and root, if the distance it has to go be considerable; and from it may then be taken up, at regular distances, perpendicular main branches.